Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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MISCELLANEOUS.

PRINCIPLES OF MORALITY

The following very pertinent and discriminating remarks are from Dymond on the Principles of Morality.

"I stand in a bookseller's shop, and observe his customers successively coming in. One orders a lexicon, and one a work of scurrilous infidelity: one Captain Cook's Voyages, and one a new licentious romance. If the bookseller takes and executes all these orders with the same willingness, I cannot but perceive that there is an inconsistency, an incompleteness, in his moral principles of action. Perhaps this person is so conscious of the mischievous effects of such books, that he would not allow them in the hands of his children nor suffer them to be seen on his parlor-table. But if he thus knows the evils which they inflict, can it be right for him to be the agent in diffusing them? Such a person does not exhibit that consistency, that completeness of virtuous conduct, without which the Christian character cannot be fully exhibited. Step into the shop of this bookseller's neighbor, a druggist, and there, if a person asks for some arsenic, the tradesman begins to be anxious. He considers whether it is probable the buyer wants it for a proper purpose. If he does sell it, he cautions the buyer to keep it where others cannot have access to it; and before he delivers the packet legibly inscribes upon it, Poison. One of these men sells poison to the body, and the other poison to the mind. If the anxiety and caution of the druggist is right; the indifference of the bookseller must be wrong. Add to which, that the druggist would not sell arsenic at all if it were not sometimes useful; but to what readers can a vicious book be useful?

Suppose for a moment that no printer would commit such a book to his press, and that no bookseller would sell it, the consequence would be that nine-tenths of these manuscripts would be thrown into the fire, or rather that they would never have been written. The inference is obvious; and surely it is not needful again to enforce the consideration that although *your* refusal might not prevent vicious books from being published, you are not therefore exempted from the obligation to refuse. A man must do his duty, whether the effects of his fidelity be such as he would desire or not. Such purity of conduct might no doubt circumscribe a man's business, and so does purity of conduct in some other professions; but if this be a sufficient excuse for contributing to demoralize the world, if profit be a justification of a departure from rectitude, it will be easy to defend the business of a pickpocket.

I know that the principles of conduct which these paragraphs recommend lead to grave practical consequences: I know that they lead to the conclusion that the business of a printer or bookseller, as it is ordinarily conducted, is not consistent with Christian uprightness. A man may carry on a business in select works; and this, by some conscientious persons, is really done. In the present state of the press, the difficulty of obtaining a considesiderable business as a bookseller without circulating injurious works may frequently be great, and it is in consequence of his difficulty that we see so few booksellers among the Quakers. The few who do conduct the business generally reside in large towns, where the demand for all books is so great that a person can procure a competent income though he excludes the bad.

He who is more studious to justify his conduct than to act aright may say that if a person may sell no book that can injure another, he can scarcely sell any book. The answer is, that although there must be some difficulty in discrimination, though a bookseller cannot always inform himself what the precise tendency of a book is,—yet there can be no difficulty in judging, respecting numberless books, that their tendency is bad. If we cannot define the precise distinction between the good and the evil, we can nevertheless perceive the evil when it has attained to a certain extent. He who cannot distinguish day from evening can distinguish it from night.

The case of the proprietors of common circulating libraries, is yet more palpable; because the *majority* of the books which they contain inflict injury upon their readers. How it happens that persons of respectable character, and who join with others in lamenting the frivolity and worse than frivolity of the age, nevertheless daily and hourly contribute to the mischief without any apparent consciousness of inconsistency, it is difficult to explain. A person establishes, perhaps, one of these libraries for the first time in a country town. He supplies the younger and less busy part of its inhabitants with a source of moral injury from which hitherto they have been exempt. The girl who till now possessed sober views of life, he teaches to dream of the extravagances of love; he familiarizes her ideas with intrigue and licentiousness; destroys her disposition for rational pursuits; and prepares her, it may be for a victim of debauchery. These evils, or such as these, he inflicts, not upon one or two, but upon as many as he can; and yet this person lays his head upon his pillow as if, in all this, he was not offending against virtue or against man!"

A MIRACLE.

TRANSLATED FROM THE GERMAN.

One day in Spring, Solomon, then a youth, sat under the palm trees, in the garden of the king, his father, with his eyes fixed on the ground, and absorbed in thought. Nathan, his preceptor, went up to him, and said, "Why sittest thou thus, musing under the palm trees?" The youth raised his head, and answered, "Nathan, I am exceedingly desirous to behold a miracle." "A wish," said the prophet, with a smile, "which I entertained myself, in my juvenile years." "And was it granted?" hastily asked the prince. "A man of God," answered Nathan, "came to me, bringing in his hand a pomegranate seed. 'Observe, said he, what this seed will turn to.' He thereupon made with his finger, a hole in the earth; and put the seed into the hole, and covered it. Scarcely had he drawn back his hand, when the earth parted, and I saw two small leaves shoot forth; but no sooner had I perceived them, than the leaves separated, and from between them arose a round stem, covered with bark, and the stem became every moment higher and thicker. The man of God therefore said to me—'Behold!' And while I observed, seven shoots issued from the stem, like as the seven branches on the candlestick of the altar. I was astonished, but the man of God motioned to me, and commanded me to be silent and to attend. 'Behold,' said he, 'new creations will soon make their appearance.' He thereupon brought water in the hollow of his hand from the stream which flowed past; and lo! all the branches were covered with green leaves, so that a cooling shade was thrown around us, together with a delicious odor. 'Whence,' exclaimed I, is this perfume and the refreshing shade?' 'Seest thou not,' said the man of God, 'the scarlet blossom, as shooting forth from among the green leaves, it hangs down in clusters?' I was about to answer, when a gentle breeze agitated the leaves, and strewed the blossoms around us, as the Autumn blast scatters the withered foliage. No sooner had the blossoms fallen, than the red promegranates appeared suspended among the leaves, like the almonds on the staves of Aaron. The man of God then left me in profound amazement." Nathan ceased speaking "What is the name of the God-like man?" asked Solomon, hastily. "Doth he yet live? Where doth he dwell?" "Son of David," replied Nathan, "I have related to thee a vision." When Solomon heard these words, he was troubled in his heart, and said, "How canst thou deceive me thus?" "I have not deceived thee, son of Jesse," rejoined Nathan. "Behold, in thy father's garden thou mayest see all that I have related to thee. Doth not the same thing take place with every pomegranate, and with the other trees?" "Yes," said Solomon, "but imperceptibly, and in a long time." Then Nathan answered—"Is it therefore the less a divine work, because it takes place silently and insensibly? —Study Nature and her operations: then wilt thou easily believe those of a higher Power, and not long for miracles wrought by a human hand."

BIBLICAL.

[From the Christian Reformer.]

PHILIPP. II. 5—8—PURE UNITARIANISM.

There are some beautiful passages of scripture most strikingly and decisively illustrative of Unitarian views of the person, character or office of Christ, which our orthodox brethren, as if by unmolested monopoly, still too generally consider as entirely their own. Among these may be placed Philipp. ii. 5—8. I shall attempt to rescue the above passage from the spiritual thraldom in which it has long been held, and to prove to those who may have no access to learned commentaries, for whom the following plain observation are intended, that the Apostle Paul here is far from inculcating the doctrine of the equality of Christ with the Father, but that his meaning is in strict accordance with pure Unitarianism.

Ver. 5: "Let this mind be in you, which was also in Christ Jesus." In the preceding part of this chapter, the apostle urges the persecuted Philippians to show their love of him and of one another by steadily supporting the truth of the gospel in the spirit of peace, humility and disinterested good-will. Here he goes on to state, that in order to maintain this Christian conduct, they should, like their Lord, be ready to make the greatest sacrifices for the good of others; the same enlightened and generous disposition which he displayed on earth, should also actuate them.

Ver. 6: "Who being in the form of God, thought it not robbery to be equal with God." Each clause of this verse requires investigation and elucidation. "Who being in the form of God." This language, some will maintain, strongly supports the notion that Christ is equal to or one with God; but conceding this, then I affirm that the apostle's words are utterly without a meaning; for, if Christ was God, who would think of describing him by saying that he had his own form? Is it not evident that the form of a being is essential to that being, and never can exist without it? Therefore to affirm that he is in his own form amounts to nothing. The very idea of Christ being in the form of any one implies, not that he is identified with that being, but, on the contrary, that he is perfectly distinct from him, though retaining some resemblance to him in certain attributes or actions. To be *in the form* of God, then, is plainly and undoubtedly to be *like* him; and Christ was invested with resemblance to God in having the spirit given to him without measure, in occasionally displaying the power delegated to him, by which he could control or suspend the laws of nature, and in the exercise of that authority committed to him by which he was appointed to judge or to give spiritual laws to mankind: thus was he "in the form of God," or like God.—"Thought it not robbery to be equal with God." This is a strange and startling clause, but the sense expressed in our common version does not appear to agree with the original. What sense the translators, believers in the natural equality of Christ with the Father, meant to convey by saying that Christ, who was *equal* with God, thought it not *robbery* to be so, I cannot perceive. If he had the same natural perfections as God, what occasion was there to assert that he thought it no robbery to be equal with God? Absolute *equality* precludes the possibility of the least resemblance of robbery in the case; such an interpretation as our translators convey by our common version is totally inadmissible; for by saying that there is a God and another *equal* to him, they affirm either that there are *two* Gods, or that a being is *equal* to *himself*.

We must, then, of necessity apply to the *original* here. There we find that the term rendered *equal* may, with as much propriety, be translated *like*, and in the passage before us the last signification is to be preferred, because it gives a consistent and pertinent meaning to the verse. For, according to the common orthodox mode of interpreting these words, the Apostle is made to say, that Christ, though always possessing the same nature and same perfections as God, and therefore justly entitled to be considered his equal, yet thought it not robbery to be equal with him; whereas, by translating the word *like to*, instead of *equal with*, the apostle beautifully illustrates the humility of Christ, the very disposition which he is here inculcating upon the Philippians; for he may then be understood as saying, that though Christ was exalted far above all others by the godlike powers bestowed upon him, he thought it not robbery, or a thing eagerly to grasp at, to be like God; he was not ambitious, that is to say, to display the likeness to God on all occasions, and that, too, regardless of the good of others. Though he had such great powers, yet he never thought of arrogating this likeness to the Almighty, "as his own natural right," as if all power in heaven and on earth had not been *given* to him, but was his own underived property: but, ver. 7, "made himself of no reputation:" he sought not to promote his common daily interests or to elevate himself to external grandeur by exercising his extraordinary powers. "And took upon himself the form of a servant;—he came not to be ministered unto, but to minister." This passage is well illustrated by another in our Lord's history. In the full possession of his miraculous powers, he said on one occasion, while inculcating upon his disciples the same disposition as Paul does here on the Philippian converts, "I am among you as one that serveth," in other words, I am among you in *the form of a servant*. "Resembling the Almighty in the powers which he possessed, in external appearance he assimilated himself to a servant;" this he did for the good of others. "And was made in the likeness of men." He was like other men by not exerting his miraculous powers to supply his ordinary wants, or to gratify the suggestions of ambition and the love of superiority. So great was his self-denial or humility, that in his ordinary mode of living, though he possessed very extraordinary powers so as to be like God, he did not ostentatiously aim at distinguishing himself from other men.

Ver. 8: "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." The "being found in fashion as a man," or his usual mode of living, in regard to his external condition, resembling that of a servant, did not constitute the whole extent of his self-denial and humility for the good of others. In obedience to the will of God, who had sent him to be the Saviour of men, he submitted to a still greater indignity than that of living in poverty, and destitute of that reputation which usually accompanies worldly grandeur. "He humbled himself and became obedient unto death, even the death of the cross." This language plainly implies that he was not entirely at the mercy of his adversaries, that he might have exercised a power sufficient to prevent them from taking away his life; but this power he *voluntarily* laid aside. He might have called *a legion of angels*, as he once said, to his assistance, but knowing it to be the will of God that he should suffer, he submitted to death, and to a kind of death at once the most painful and ignominious, that of crucifixion.

This celebrated passage, therefore, instead of affording a strong ground for the *equality* of Christ with God, bears not the remotest intimation of that doctrine; and when considered in connexion with the apostle's subject, it can be *fairly* interpreted *only* on Unitarian principles. For would Paul urge upon his converts the practice of *self-denial*, in imitation of Christ, if Christ was truly *God*?—Who ever heard of the *self-denial of God!* But the whole passage is an appeal to the *self-denial* of Christ, which the Philippians, too elated by their miraculous gifts, and too fond of displaying them, had not duly considered; therefore Christ could not have been supposed by the apostle to be God, or *equal* to him.

Read the words on the Unitarian interpretation of them, and they present a most clear and pertinent meaning, and as such were admirably adapted to shame the selfish ambition and arrogance of some vain boasters in the Philippian church. The whole may be thus summarily expressed: "When you Phillippians contend for the superiority among yourselves, remember the spirit displayed by your Lord when on earth. He, though far more highly gifted than any of you have ever been, though exalted by extraordinary divine powers, so that in his work he resembled the Almighty in some of his awful attributes, was yet, in ordinary life, humble, living like men, never seeking occasion to display this similitude to God, but rather making many sacrifices for the good of men, and, finally, he endured with a willing mind all the ignominy and sufferings of the cross."

DOCTRINAL.

SCOTTISH UNITARIAN ASSOCIATION.

We have just received a number of the Christian Pioneer containing an account of the third Anniversary of the Scottish Unitarian Christian Association at Glasgow. In connexion with an abstract of the report, the Pioneer furnishes an account of the speeches of several gentlemen who addressed the meeting. Among the speakers was Rev. Dr Drummond of Dublin, some passages of whose remarks we now present to our readers.

DOCTRINE OF THE TRINITY NOT IN THE BIBLE.

The sober eye of reason can no more behold the monstrosities of a Trinity in the Bible, than the organs of vision can discover the form of Taurus or Leo in the starry heavens. There is, however, this difference between the inventions of the astronomer and theologian. Those of the former answered the useful purpose of marking the localities of the stars, they taught the geography of the heavens. But the inventions of theologians only bewilder and perplex the imagination, and lead it away from the bright realities of truth, to pursue the meteors of fiction, or delight in the phantasmagoric images of a semi-Christian, semi-barbarous superstition.

Of those images which they construct, the most prominent and the most admired is that called the Trinity—a Triune God, consisting as they inform us, of three persons in one God But what can we find in the Scripture that has any similitude to such a creation as this? We should seek for it rather in the extravagant mythology of the Hindoos, than in the records of a Jewish or a Christian people. When we look to the volume of the great Hebrew Legislator, we read the fundamental principle of the Hebrew religion to be this, "Hear, O Israel, Jehovah our God, Jehovah is one;" and every thing throughout the sacred Scriptures, in reference to the Divine Being, is combined with a recognition of his Unity. Whereas orthodox divines, with all their ingenuity in stitching and dovetailing, cannot find Scriptural language to express their idea of a Triune God. The language of Holy Writ refuses to be made the vehicle of a doctrine which no human ingenuity can preclude from involving that polytheism which Scripture abominates, and robbing Jehovah of his glory. Orthodox divines, as they are pleased to call themselves, are very fond, when it suits their design, of declaring that we ought to adhere with the simple and confiding nature of children to the very words of Scripture, and not explain away their meaning by reasonings and inventions of our own; and yet they are the first to depart from their own rule whenever adherance to it would oppugn or endanger a favorite dogma. We admit the justice and propriety of the rule wherever the language is not figurative, and ask wherefore do they not abide by it? When the Scripture says so repeatedly and so expressly that Jehovah is *One*, why do they persist in representing him as *three*? Their three persons, they reply, are not three distinct and intelligent beings; and when we request to be informed what they are, we receive for answer, that they are three *hypostases*, *subsistences*, *distinctions*, or *somewhats*. But if language has any meaning, the *three persons* of the Trinity are as much three distinct and intelligent beings as Peter, James, and John. They act in capacities altogether distinct, and often in opposition. The first and second persons are not only not the same, but their characters, their views, their conduct are altogether opposed. The Father is stern and inexorable, full of indignation and wrath, demanding infinite satisfaction from his finite creatures for their finite sins. The Son, on the other hand, is gentle, mild, benevolent, full of grace and truth, interposing his mercy between man and the wrath of God, disarming God of his thunders, and redeeming man from his immitigable vengeance. How is it possible that any one pretending to common sense, can identify two beings whose characters and functions are as opposite as darkness and light, as cruelty and mercy! When the Saviour declares that he and the Father are one, the Unitarian understands and admits the truth of the declaration, in the only sense in which it can be true and intelligible, and as the Saviour himself explains it, when he prays that the disciples may be one with him as he is one with the Father.

THE TRINITY A DOCTRINE OF INFERENCE.

The doctrine of the Trinity, by the admission of some of its ablest advocates, is altogether a doctrine of *inference* and not of positive deduction. The doctrine of the Divine Unity is, on the other hand, a doctrine of positive declaration, asserted and enforced, not once, nor twice, nor seven times, but seventy times seven, and pervading the whole of the Bible from Genesis to the Revelation. It was maintained by Moses and the succeeding Hebrew legislators, kings, prophets, apostles, and above all, by the Saviour himself. It was held by the first and purest ages of the Christian church, till the inventions of men gaining the ascendancy, the simplicity of Gospel truth was tarnished and almost lost. But again, we predict, the bright truth of the Gospel will shine forth in beauty and splendor, to irradiate and vivify the earth. It has arisen with healing in its wings, and will never again experience a similar obscuration. Great revolutions in thought are the work of time, but when once commenced they will go on with accelerated speed. Let the human mind be taught to vindicate its rights, to shake off the yoke of human authority in religion; let it candidly and honestly search for the truth in the Scriptures, and we shall have no fears for the rapid success and ultimate universal triumph of Unitarian Christianity. At home it is going on without much noise or parade, but still going on; and gaining converts, as we know, in quarters where the doctrines have never been openly advocated, and where the spirit of bigotry and intolerance has long reigned undisturbed. Our silent but powerful and eloquent missionaries, the tracts and essays of our Unitarian Associations, are discharging their office well. We want only greater means and more vigorous exertion to extend its dominion.

DR. DRUMMOND'S REFERENCE TO AMERICA.

In America, the land of freedom, where there are no ecclesiastical establishments, which rob the people to support error, and war against the truth, it has gloriously triumphed, and it gloriously triumphing. The fears of its enemies are proclaiming its victory. We are told by Mr Ferguson of Woodhill, as quoted in a recent number of "Chambers' Information for the People," that Unitarianism is making *frightful strides* in America. This is delightful! *Frightful strides!* Yes, we believe it well; frightful to the enemies of truth, frightful to the friends of corruption, frightful to the lovers of mystery, to the soul-enslavers and "heart-probers," to bigots, fanatics, and pretended saints. But to the friends of truth, of liberty of conscience, of genuine Christianity, how cheering, how beautiful, how sublime! We trust these frightful strides will become more frightful and more rapid, that they will traverse every green valley in Ireland, and every wild hill and every populous city in Caledonia. "How beautiful on the mountains are the feet of him that bringeth glad tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." We hope that Unitarian Christianity, like the angel of the Revelation, her face like the sun, and her feet like pillars of fire, will set her right foot upon the sea and her left upon the land, and with a voice loud as seven thunders, she will echo to the confines of the world, and from earth to heaven and from heaven to earth, Jehovah our God, Jehovah is One!

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

[From manuscripts of the late Rev. Dr. Cummings of Billerica.]

THE PREACHER WHO MAGNIFIES HIMSELF.

It cannot be denied, but that there are some unworthy persons in all professions, who stoop below their dignity, and are a disgrace to the office which they sustain. It will be conceded, that, from the early days of Christianity, there have been some in all parts of the christian world, who, after having been ordained to preach the gospel, have, by a very culpable impropriety of conduct, dishonored their office and exposed themselves to merited censure and reproach. When a man voluntarily devoted to this important service, forgets his sacred character and solemn obligations, as an ambassador of Christ and perverts his holy office to purposes of pride, ambition, and avarice: when he takes occasions from it, *to lord it over God's heritage;* and employs it as an engine for gratifying his selfish affections and promoting schemes of self-aggrandisement: when he plays upon the passions, upon the credulity and superstitions of the illiterate classes of people, in order to procure popular applause; or endeavors to frighten his hearers into a veneration for his person, by assuming the positive tone of infallibility, annexing the stamp of fundamentality to every article of his creed, and representing those, who do not, in all points, think as he does, nor believe as he teaches, as in a sure way to damnation, though they be ever so careful to *order their conversation aright;* when a minister in either of these ways, or in any other from similar motives, counteracts and violates the obligations and duties of his office, he magnifies himself indeed, but degrades his office, and gives occasion to the enemies of our holy religion, in their sneering way, to call it *Priestianity.*"

FOR THE CHRISTIAN REGISTER.

NOYES'S TRANSLATION OF THE PROPHETS.

Mr Editor—Mr Noyes's "Translation of the Prophets," I believe, was noticed in the Register some months ago. I have copied the following extract from the Preface of that work, which may be interesting to your readers.'

"I believe that more may be done to make the sacred writings understood and respected, by a revised translation of them, than in any other single mode. I would by no means undervalue commentaries. Considerable portions of the Scriptures cannot be fully understood without their aid at the present day, however intelligible they may have been to the contemporaries of the writers. But for one reader of commentaries, there are probably more than ten thousand, who read only the simple text of the Scriptures. And those who occasionally consult an exposition, ordinarily read their Bible without note or comment. When one goes to the sacred writings in order to find nourishment for his piety, and strength for his virtuous resolutions, it is an irksome interruption to be obliged to wade through pages of exposition, in order to find the light and help, which he needs. Hence all possible light ought to be afforded by the translation itself. Now it is not too much to assert, that hundreds of passages in the common version, which are now misunderstood, or imperfectly understood, may be made intelligible by a new translation of only the particles which con-

nect sentences together; to say nothing of the errors which those sentences contain.

'A good translation is the legitimate expression and result of a great portion of philological investigation. Such a translation would make a considerable part of existing commentaries unnecessary, or transfer it to grammars and lexicons. No small portion of the labors of English Commentators, from the time of the profoundly learned and judicious Pococke to the present day, has had for its object to show what the received translation ought to be. Now why not make it what it ought to be, and end the matter?

"There has been a palpable inconsistency in the Christian community in England and this country in relation to the subject of biblical translations; an inconsistency resembling that of a man, who should take unwearied pains to collect timber, bricks and mortar, and then let them lie a useless heap, for want of inclination, or resolution to form them into an edifice. The Christian community have founded colleges, established professorships for the study of the Oriental languages, and honored the learned men who have filled them. But it has ever manifested a jealousy and fear of the result of their learned labors. Is has practically willed that these labors should be limited to the providing of intellectual luxuries for a few studious men, readers of folios and quartos, and should terminate just at the point, when they might be most useful to the mass of the people. Almost every one, who has undertaken to translate a portion of the Scriptures, has found it necessary to apologize for his audacity, or vindicate himself from the imputation of being a corrupter of the Bible. Not a few have endeavored to gain the reputation of being friends to the Scriptures by condemning those, who, without the hope of pecuniary emolument, have given their days and their nights, their health and their strength to the business of making them understood by the community." Preface, p. 17.

I would transcribe a large portion of this preface had I room. I hope this extract will induce the reader to procure the volume, and attentively peruse the whole. If the Scriptures can be rendered so much more intelligible by a new translation, why shall we not encourage the preparation of one? That they can be rendered more intelligible all our commentators and expositors abundantly show us. How often also does the lecturer and preacher, tell us of such and such words which are wrongly translated; of such and such passages, in which the received version does not convey the true sense of the original! Is there not something popish in our unwillingness to discontinue the use of a translation, so incorrect, and so antiquated? Say that the Bible was translated correctly in the reign of King James,—yet who does not know that the English language has been continually changing since that time; so that many sentences which were plain enough then, are obscure now. Not a few words which were then in common use, are now obsolete. Some words have a more limited, and some a more extended signification now than they had then. If our language continues to change, as in all probability it will, our common version of the Bible must become more and more dark and obscure to the common people. In a few centuries, in order to understand it, they will need literary advantages, which, it is not at all likely, they will generally enjoy; or they will need commentaries which their humble circumstances will not permit them to own. How many passages of Scripture which are now obscure to most readers might be made plain and easy to be understood by a new translation; by a new translation too, which critics of the different denominations, would approve as correct! It is painful to think how many of the poor and unlearned are kept ignorant of a considerable part of the Bible by their having access to the common version only.

But then there are obstacles in the way to our having a new translation of the Bible. "At present it would be more expensive than the old one." Might not some be found, friendly to religion and to the Bible cause, who would generously contribute of their affluence, to patronize such a worthy object; by their liberality reducing the price so as greatly to increase the sale of the translation? Many works are published and widely circulated in this way.

"But were a new translation made, many would not consent to use it instead of the old. It would disturb and shock their pious feelings. They cannot bear the thought of having any thing in that sacred volume altered." Let such still use the old translation. The prejudices of many of them, no doubt, would in a short time be removed by the light of truth. And let us remember that many do not feel this strong attachment to the Bible in its present dress. Many are too ignorant —many are too wise—many are too young. The number of those accustomed and attached to the new translation, would be daily increasing. Probably there will never be a time when the change will not be attended with some difficulties. Will they be diminished by a longer delay?

"But a new translation would not, like the old, be used by all denominations of Protestants, who speak the English language." And what of that? Must we to maintain such an appearance of uniformity never change an iota—never correct a single error in our present translation? Shall we suffer the religious darkness of the people to increase from century to century till it becomes palpable? Why may not each denomination of Christians prepare and use a translation of the Scriptures, which in their view gives most fully and faithfully the true meaning of the original?

In this way translations would be multiplied and would become known to the people—and they could compare one with another; they would be more likely to attend to the meaning of the Scriptures; and they might at length learn that these were *but translations*, made by fallible men; and that so many of different sects were interested in the preservation of the original that there was no great danger of its being corrupted.

I cannot but hope that Mr Noyes will be encouraged to proceed in his translations till he has completed the whole of the Old Testament. Should he obtain that patronage which he deserves, many will be enlightened and blessed by his labors, who now but very imperfectly understand what they read. But whether patronized or not, it will be a consoling reflection to him that he has employed so much of his time, his talents, and learning on that volume which contains the most important information for rational, accountable and immortal beings; and that he has earnestly endeavored to render that same volume intelligible to his fellowmen. J. F.

CHRISTIAN REGISTER.

BOSTON, MAY 31, 1834.

RELIGIOUS ANNIVERSARIES.

The week now closing has been one of much interest to those of our citizens who are friendly to the religious and benevolent institutions of the day. A large number of clergymen and other persons religiously disposed of the various denominations and from different parts of the country, have assembled in our city to attend the religious anniversaries, to receive and impart counsel, aid and consolation, to warm and cheer each other's hearts and animate each other's effort's in the cause of truth, virtue and human happiness. And as far as our observations have extended, we have reason to believe that the most important purposes of the occasion have been answered;—that it has been not only to the clergymen who have assembled, but to our religious citizens generally, a season not merely of enjoyment but of high intellectual and moral improvement. The benevolent affections have been called into exercise, and a new energy has been imparted and a fresh impulse given to benevolent and Christian purposes and efforts.

AMERICAN UNITARIAN ASSOCIATION.

The public annual meeting of this Association was held in the Congregational church in Federal Street, on Tuesday evening. The exercises commenced at seven o'clock, Hon. Judge Story, of Cambridge, in the chair. Prayers were offered by Rev. Prof. Palfrey of Cambridge. The Annual Report was then read by Rev. Jason Whitman, the General Secretary, of which we give a brief abstract.

TRACT DEPARTMENT.

In stating the course pursued during the past year by the Executive Committee, in furtherance of the objects of the Association, the report refers first to the tract department. This department has its difficulties, and they arise principally from the variety of tastes and different stages of religious progress of the different readers. Some want tracts that give an exposition and defence of our principles. Practical tracts they do not seek. They wish for those which shall guide their inquiries as to doctrines, and enable them to understand the principles of Unitarian Christianity. Others want only practical tracts. Doctrinal tracts have no interest with them and are thrown aside. Being already established, probably, in the leading principles of our simple Christian faith they want such tracts as may nourish their piety and give practical efficacy to their principles.

In addition to these circumstances there is also *the difficulty of obtaining* such tracts as are found to be demanded by the taste and wants of the community. Thus, through the variety of tastes, and the difference of intellectual and religious cultivation, among those who would read our publications, there are considerable difficulties attending the management of the tract department.

This statement is made that the public may perceive the reasons of the course pursued by the Executive Committee. The number of tracts published is eighty-two. Of these twenty-seven are doctrinal, eight are biblical or explanatory of the Scriptures, fifteen are practical, thirty-two are miscellaneous, of which several are on the evidences of Christianity.

These, it is believed, present a variety well suited to the religious wants of the community.

During the past year ten new tracts have been printed, and two more belonging to the year's publication will soon be issued. The whole number of copies printed during the year is 50,000. Of the new tracts 1000 copies each have been printed, and the same number reprinted of two old ones. The number of tracts distributed during the year is 47,247.

In regard to the circulation of the tracts it may be remarked, that though comparatively few of those among whom we would wish them received will seek after and purchase the tracts, yet in all parts of our land we find multitudes who are ready to receive and read them when presented. Many have been gratuitously circulated by individuals and associations, and these it is believed are silently producing the most salutary results. From the decided evidence we have of the excellent influence exerted on the community by the circulation of tracts and the Bible, very powerful and pressing motives are presented to the Christian philanthropist to engage promptly and efficiently in the business of promoting their circulation.

Those who travel and become acquainted with the state of religious feeling in different parts of the country would render a good service to the cause of truth and religion by furnishing information of the kind of tracts demanded, as it is contemplated to make some changes in the management of this department.

MINISTRY TO THE POOR.

Another department of the operations of the Association is the *Ministry to the Poor*. The instrumentality of the Association in promoting this good work in our city, and in strengthening the hands and encouraging the hearts of its benevolent founder and his coadjutors is generally known. Though hitherto confined to our city, it is not designed to be wholly local. The gospel is glad tidings to the poor. There are many such throughout all the cities and villages of our land,—cast out by poverty from our churches, having none to care for or help them, and dragged down, by unrestrained sensual appetites and exposure to evil examples and influences, to the lowest depths of vice and hopelessness. To recover such to hope, to virtue, and true happiness, is the object of the ministry to the poor.

It was much to have given relief under temporal and bodily wants, and sufferings; but the ministry to the poor has done more. It has sought, not unsuccessfully, to bring into action their moral principles, to elevate their moral nature, and teach them to feel and act as immortal and accountable beings. And a striking manifestation of its salutary influence is given in the influence it has produced in awakening our civil authorities to inquires and efficient action in regard to the causes and remedies of poverty, vice and crime.

It is hoped that attention to this subject will be still more generally awakened, both among the clergy and the laity, in the country as well as the city,—for these evils are not confined to the city. Very many scattered over the land are without a pastor, and claim our christian sympathy and attention. Let our clergy become still more active, and devoted to their duties out of the pulpit as well as in, and discharge according to their ability the office of visitors of the poor.

As the most efficient means of promoting these benevolent objects, and fully to awaken the attention of the community to the subject, the Executive Committee have taken measures to give a wide circulation to the Reports of the minister to the poor.

Rev. Dr. Tuckerman having been called off from his labors in our city by ill health, his place has been supplied by the appointment of Mr Charles K. Barnard and Mr Frederick T. Gray, who have given themselves devotedly and successfully to the work.

It is gratifying to be able to state that the success and evidently happy influence of the ministry to the poor in our city, have so far excited an interest in the Unitarian churches of our city as already to have led to the adoption of measures for the more permanent establishment and general extension among us of the ministry to the poor.

GENERAL AGENCY.

A third object of the attention of the Executive Committee has been the general agency.

At the last Annual meeting of the Association, Rev. Charles C. Sewall of Danvers was elected to fill the office of General Agent. After mature deliberation, in view of all the circumstances of his situation he deemed it his duty to decline the appointment.

Rev. Bernard Whitman of Waltham was then elected to fill the office. Though prepared on his own part, to accept the invitation, he felt obligated, from the circumstances of his connexion with his people to await their decision. A respectful application was made to them by the Committee, but, as they did not yield assent to Mr Whitman's removal, he was compelled to decline the appointment.

In February last, Rev. Jason Whitman of Saco was elected to fill the office of Agent. His Society, having consented to his dismissal, he accepted the appointment, and in April entered on the duties of his office. Since then he has been preparing for his duties by acquiring information and by settling plans of operation. He has attended the meetings of the Providence auxiliary association, the Middlesex auxiliary association, and has also addressed meetings held at Watertown and Danvers. He expects soon to be able to enter on the duty of visiting the feeble societies around us and assisting to establish and build them up.

These three, have been particular and leading objects of the attention of the Executive Committee—*Tracts*, the *Ministry to the Poor*, and the *General Agency*.

The report proceeds to call attention to the state of feeling manifested in the community in regard to religion, and to Unitarian Christianity in particular. Extracts are given from communications of correspondents in the counties of Bristol and Worcester, and from Concord N. H. and Providence R. I., in which there is evidence of an increasing interest in the doctrines of Liberal Christianity, and a desire more fully to understand and embrace them. The personal inquiries of the Agent satisfy him that a greater interest is also felt in practical religion, which should be regarded as of even more importance than the multiplication of Unitarian Societies, as it affords the best foundation to rest upon, in the evidence it gives of the salutary tendency of our principles.

The progress of benevolent efforts is a means of the progress of truth. The labors of the benevolent in past years were directed principally to the purpose of protecting and saving the young and innocent. But they now go farther. They are now laboring with hearty zeal for the recovery of the degraded, to bring back to the ways of virtue and peace, those who have gone far astray. In this blessed charity men of all denominations unite, and it is not the least of the happy results of these labors that by bringing together men of different religious names, it tends to soften the asperities of party feeling. They find that all are actuated by the same love to man; and they forget their minor differences.

The activity and zeal of our young men in the pursuit of knowledge is a most encouraging symptom, in regard to the prevalence of truth. All our efforts for the advancement of right principles will be hopeless, unless we have the zealous and hearty cooperation of our young men.

In conclusion the committee remark that as far as they have observed, just views of religion have spread and continue to spread and to gain a deeper and deeper hold of the attention and affections of the people.

During a few past years a controversial war has been waged, and we have been under constant necessity of correcting misrepresentations, and of explaining and defending our principles. But whilst we are true to ourselves and our religion, nothing can harm us or prevent the final triumph of the truth as it is in Jesus.

In regard to the state of Unitarian Christianity in foreign countries, the committee remark, that less information than usual has been received from abroad. Encouraging statements however, have been received from different parts of Europe and from India.

Among the events of the past year which may be regarded as most intimately connected with the progress of truth in India, and most deeply interesting to the true philanthropists of every nation, is the death of the Rajah Rammohum Roy—a dispensation truly afflictive and trying to our faith. But let us remember and rejoice, that God's truth does not fall with the men who defend it.

And let us all strive by precept, by self-denying effort, and by examples of practical holiness to fulfil manfully and faithfully each his own duty to the last, with undoubting confidence in the guardian care and promised blessing of a faithful and benignant Providence.

After the reading of the Report, the Chair invited the remarks of such gentlemen present as might be disposed to address the meeting.

Rev. Mr Hill, of Worcester, moved the acceptance of the Report. He wished to bear his testimony to the interest that was felt throughout the country, in the prosperity, influence and usefulness of the Association. He had evidence that it had been instrumental in raising up and sustaining many religious societies.

Among the subjects of interest touched upon in the report, there was one he desired particularly to notice;—that while the poor of the city had been made special objects of attention by the Association, the poor of the country had not been forgotten. In the present disturbed state of the religious community many societies are poor. Formerly the state of things was different. Our fathers, at the first, when they cleared away the forests for agriculture, cleared places also for their churches, and were constant in their attendance on the services of the sanctuary. Now it is otherwise. The good order of the religious community is disturbed; societies are split and divided; many churches are almost deserted; the snow banks block up the doors in winter, and the long grass grows undisturbed before them in summer.

Our Fathers not only supported worship for themselves but sent religious instruction to the strangers around them, the natives of the forest. And shall not we do something for the destitute among our own people, those who are bone of our bone? It is a cause of congratulation that the subject has been called up. But what can be done?

In reply to this question Mr H. referred to the Evangelical Missionary Society, which in past years has rendered valuable aid to feeble societies, and deserves to be fostered and sustained by the community.

Another subject referred to by Mr Hill, was that of public religious instruction. We send out tracts; says he, and this is well, but we want the living voice. We want young men of zeal and energy who will enter with their whole heart and soul into the duties of the profession, and who will address them with earnestness and power as immortal beings. An impression has gone abroad, says Mr H. that Liberal preachers are not wanted. But it is not so. The wants of the community are far beyond the supply. As a means of raising up laborers for this important work, let parents endeavor to turn the minds of their children to the subject, and thus by increasing the number of pious and efficient ministers, become instrumental of advancing the cause of Christian truth and holiness.

Rev. Mr Brownson of Canton said he rose because he wished to embrace every suitable opportunity of bearing his testimony in favor of Liberal Christianity, for he believed it to be the cause of philanthropy, of humanity and of patriotism. He was glad to find that the Report was not sectarian in its spirit. Men of the different sects on coming together, understanding each other's principles and mingling and acting with each other in any of the benevolent enterprises of the day, find that there is less difference between them than was expected.

Mr B. spoke of the reference that had been made to the feeble churches of our land, and inquired, Why are not religious institutions supported? Not because men are opposed to religion, but because they are indifferent to it. Why did our fathers support these institutions? Because they felt the want of them, and because they loved them. Men need to have religion presented to them in a manner that shall cause them to feel their deep want of religion, and awaken an absorbing interest in its great realities. Let us carry religion to them as *truth*. Without saying anything of old errors, let us support truth merely. We must speak in a tone to make men feel, deeply and thoroughly, and this will be found the most certain and efficient means of giving prevalence to the pure and saving principles of our faith.

Rev. Mr Gage of Nashua, after some brief introductory remarks, spoke of the manner in which the Unitarian body is formed. Many come to us, he said, because we stand forth in defence of religious freedom. Let us beware that we do not leave them with wrong impressions of our faith. Let us convince them both by teaching and example that Unitarian Christianity is a call to holiness,—that it possesses a really sanctifying power.

Mr G. spoke of the various feeble societies around us, and expressed the satisfaction he felt in the reference made, by one of the gentlemen who preceded him, to the society for assisting the feeble. He rejoiced in the prospects of Unitarian Christianity; and among the encouraging circumstances, a very important one was the approximation of the orthodox to our views. Those who sincerely love truth will gradually overcome the prejudices which now cause them to stand aloof from us; and by perseverance in our measures so well begun, and maintaining that charitableness and consistency of Christian deportment which have generally characterized our denomination, we have a good ground of reliance on the wide extension and influence of our principles.

Rev. Mr Sullivan of Keene N. H. after some introductory remarks alluded to the condition of many of the religious societies of New-England. They are split and divided and become feeble and presently extinct. How shall these evils be remedied? It must be done by showing that the moral well-being of the people is the object of our efforts, and not a sectarian influence. It has been sometimes charged upon us that we preach a negative system. It is not so, and let us by the earnestness directness and pungency of our appeals give increasing evidence that it is not so.

Mr S. alluded to the decided and spirited efforts of Unitarians in defence of religious freedom. This is certainly not a sectarian work; it embraces and aims at the truest interests and happiness of all. Thus enlarged and philanthropic in their views and spirit are all the operations of the Association, and they ought to commend it to the best affections of all the lovers of mankind.

Dr. Follen of Cambridge, said he had much satisfaction in the character of the Committee's Report. He rejoiced in the evidence that liberal views were spreading. He rejoiced that while we entertain different views of christian truth from many around us, yet that ours is not a negative system,—that our principles are spiritual and life-giving.

In considering the course pursued by the committee in conducting the affairs of the Association, he regarded with great satisfaction the attention given to the ministry for the poor. It was a noble charity, and gave evidence that the Association conducted its affairs in a truly christian spirit. Our Saviour said—"to the poor the gospel is preached;" and this is the way, and this the spirit in which it has been preached here.

The gospel was indeed preached to the poor in former times; but it was not preached as it is now. Then the purpose of the preaching was to make men peaceable in their poverty and submissive and contented under their ignorance, dependence and sufferings. It is not so now. It is now preached with a view to elevate them, and as a means to do it,—physically and in an outward and worldly respect, as well as inwardly and spiritually. The aim and tendency of the preaching to the poor now is, to cause them to respect themselves, and to feel that they have power to provide for their own support and defence, and to redeem themselves from the bondage and suffering of poverty and from ignorance and moral degradation. The manner in which this ministry has been conducted is indeed worthy of all praise. The rich have been led to rejoice in the good done to the poor, and a general sympathy in their privations wants and peculiar temptations has been awakened. The rich have learned to regard the poor as fellow-christians, and to act towards them as brethren. In this judicious and truly christian beneficence of the Association, they have raised to the honor of Christianity and of the simple and sanctifying principles of their own faith, a noble temple, which shall stand in all its glory long after these material temples in which we worship now shall have decayed and perished.

Mr. Swett, of this city, and recently resident for several months at the south, spoke of the state of Unitarianism in South Carolina and Georgia, and the great changes which have within a few years past taken place there in the feelings of the people in regard to Unitarians and their principles. Formerly, so strong were the prejudices against Unitarians that Rev. Mr Gilman, of Charleston was not acknowledged or treated as a minister of the gospel. It is now different. He has lived down their prejudices—and is now exerting an extensive and happy influence on the moral and religious interests of the community in which he resides.

At Savannah, through the ministrations of Rev. Mr. Bascom, and more recently of Rev. Mr Huntoon, a respectable society has been established.

In Augusta, Georgia, a change similar to that in Charleston has also been produced in the case of Rev. Mr Bulfinch, who is considered, from his great integrity and simplicity of character, his modesty and agreeable manners, as admirably fitted to disarm and win over the prejudiced and opposing. His labors have already been crowned with a success in the highest degree gratifying.

Rev. Joseph Allen, of Northboro, expressed his hearty concurrence in the report of the committee. It was gratifying to perceive that an interest is felt in measures for increasing the power and usefulness of the public ministry, and for addressing men with the living voice; but the preparation and circulation of tracts, must not be neglected. We want a still greater variety of tracts, and particularly tracts of a practical character. It is by these in an eminent degree that that improvement of character which is the final purpose of all our efforts is effected.

Rev. Nathaniel Whitman, of Billerica, addressed the meeting briefly and pertinently in reference to the part of the report that refers to the efforts of our young men in the cause of christian truth. Their activity and zeal in the search of knowledge and in measures for vindicating truth, furnish a subject of most gratifying contemplation, and give the best promise in regard to the final prevalence of all essential truth.

Rev. Professor Ware Jr said he was much pleased with the tone of the Report, and was glad also to notice that it had become the tone of the meeting; that the gentlemen who had spoken had sympathized with its views and spirit.

One expression in the Report had particularly attracted his attention. The great object of the Association it was there said, was the promotion of Liberty, Holiness and Love. He wished this might become the motto of the society. The impression on its seal now, is, *Aletheia en Christo*—the Truth in Christ. Let the truth in Christ be still sought and preached indeed with all the earnestness of a truly christian heart; and the happy result must inevitably be the wide diffusion of the principles of Christian Liberty, and the inculcation of a spirit of Holiness and Love. Perfectly consistent then, with the present motto would it be, to adopt as a new one—"Liberty, Holiness, and Love." This, though opposed to a controversial spirit, would in no degree interfere with the explicit

avowal and earnest defence of the doctrines of religion. For what are Christian doctrines but the truths which produce holiness and love. The liberty we contend for is the liberty to search after and vindicate the truth; and holiness and love are the consequences and fruits of this inculcation of truth.

In conclusion of his eloquent and thrilling remarks, to which we have done but meagre justice, Prof. Ware alluded to the ministry to the poor, —to the venerated founder of this ministry, Dr Tuckerman, now travelling in Europe for the recovery of his health, and to the death of that extraordinary man and great light of the age, Rammohun Roy, with whom Dr Tuckerman was permitted to enjoy the long desired privilege of an interview a short time before his death. By an inscrutable decree of Providence this wonderful man has been taken from us in the full vigor of his powers and promised usefulness. His ashes rest in a place of great rural beauty, which, from a drawing which Mr W. had recently seen, reminded him of an interesting spot in our own beautiful Mount Auburn. An appropriate monument has been erected over the grave of this great and good man,—a spot destined to become the resort of multitudes of Christian pilgrims through all generations.

After Prof. Ware had concluded his remarks the vote was taken in regard to the Report, which was unanimously accepted and the meeting was closed by singing the usual doxology.

EVANGELICAL MISSIONARY SOCIETY.

The annual meeting of this Society for business, was held on Tuesday, the 27th inst. in Berry St Vestry. It appeared from the Report of the Secretary and Treasurer, that the funds are in a prosperous condition and that pecuniary aid has been afforded the past year to nine different Societies. The Hon. JUDGE THACHER was reelected President and BENJAMIN GUILD Esq. Treasurer. Rev. CHANDLER ROBBINS was chosen Secretary, in place of Rev. GEORGE RIPLEY who declined a reelection. The place vacated in the Board of Trustees, by the decease of STEPHEN HIGGINSON Esq. was filled by the election of Rev. GEORGE RIPLEY.

We are permitted to copy from the Report of the Trustees the following extract, in which respectful notice is taken of their late lamented coadjutor, Mr Higginson.

In presenting their Annual Report at this time, the Trustees are reminded of the dispensation of Divine Providence, which has removed by death, one of the most active and zealous members of their Board. The decease of the late Mr Higginson, is the first, that has occurred among the officers of this Society, for the space of nearly ten years, and we do but echo the voice of public opinion, when we say, that a more indefatigable and disinterested laborer, in all works of philanthropy and benevolence, could not have been taken from our religious community. For sixteen years, he held a place in this Board of Trustees. For a large portion of that time, he was one of the Executive Committee, in which situation, his extensive acquaintance with the wants of the churches, his knowledge of the religious condition of our country, his never-tiring energy and unfailing despatch in the discharge of business, gave him peculiar advantages for aiding the operations of this society. Whenever there were duties to be performed, he was always at his post, and even when laboring under the incipient ravages of the disease, to which he finally fell a victim, he shrunk from no exertion, by which others could be assisted and good accomplished. We rejoice in this opportunity of paying our humble tribute to his virtues, and though we shall meet him no more in the places, which were wont to be cheered with his presence, nor engage with him in labors, which were directed by his council and forwarded by his energy, his memory will long remain in our hearts, as that of an upright, fearless, conscientious and Christian man.

MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The annual meeting of the Massachusetts Congregational Charitable Society, was holden on Monday last. The following gentlemen were unanimously chosen as the government of the society for the ensuing year.

Hon. Peter C. Brooks, President.
Rev. Abiel Holmes, D. D. Vice President.
Rev. Francis Parkman, Secretary.
George Ticknor, Esq. Treasurer.

Counsellors:
Rev. Professor Ware, D. D.
" Abiel Holmes, D. D.
Hon. Josiah Quincy,
" Peter C. Brooks,
" Jonathan Phillips,
" James Savage,
" Leverett Saltonstall,

Rev. William Jenks, D. D.; Rev. Convers Francis, and Samuel A. Eliot, Esq. were unanimously elected members of the Society, in the places of Rev. Drs. Hyde and Porter, and of Stephen Higginson, Esq., deceased.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, PIETY AND CHARITY

This Society held there annual meeting for business on the 27th inst. in the vestry of Chauncey Place church. The record of the last annual meeting having been read, the Society proceeded to the choice of officers for the ensuing year. The following gentlemen were elected.

Rev. Aaron Bancroft, D. D., President.
Rev. Jacob Flint, Vice President.
F. W. P. Greenwood, Secretary.

Trustees:
Rev. Thomas Gray D. D.
" James Walker,
" Samuel Barrett,
" Joseph Allen,
" Alexander Young,

Auditors:
Samuel May, Esq.
Rev. Charles Lowell, D.D.

Young Men's Marine Bible Society.—The Anniversary of this Society was held on Monday evening at the Rev. Mr Malcom's church. The meeting was called to order by the President, Geo. W. Phillips. The Rev. Mr Hague opened the meeting with prayer. The President then gave an account of the present situation of the Society and its objects.

The Rev. Mr Bland addressed the meeting. He was followed by Rev. Mr Holbrook. The Rev. Mr Taylor made a very interesting and animated address. The meeting was closed with prayer by the Rev. Mr Bland.

The following are the officers for the ensuing year:—Geo. Wm. Phillips, President—C. D. Gould, Vice President—Wm. M. Wesson, Secretary—Samuel H. Turner, Treasurer—L. Norcross, A. L. Parker, James Baxter, Jr., J. B. Hutchinson, T. B. Dix, A. G. Bartlett, Directors.—*Mer. Journal.*

SUNDAY SCHOOL SOCIETY.

This Society held its annual public meeting in the Federal St church on Wednesday evening. There was a full attendance, and the meeting was one of very unusual interest. The audience was addressed by Mr Charles K. Barnard of Boston, Rev. Prof. Ware Jr of Cambridge, Dr Flagg, Rev. Mr Ripley, and Mr R. C. Waterston of Boston, Rev. Jason Whitman, General Secretary of the American Unitarian Association, Rev. Mr Miles of Hallowell, Rev. Mr Thayer of Beverly and Rev. Mr Farley of Providence.

We regret that we have neither time or room this week for an account of the speeches, all of which were good, and some of which were in a high degree eloquent and inspiring.

*** There are several meetings of which we intended to have given an account in this paper but are compelled to defer them till next week for want of room.

*** It is a subject of regret, that our paper has been unavoidably put to press this week at so late an hour, that many of our subscribers out of the city will not receive it by the usual mails.

DEDICATION AND INSTALLATION AT CALAIS ME.—On Thursday, the 15th instant, the new church in Calais Me. was dedicated to christian purposes, and Rev. Wm. A. Whitwell was installed as Pastor of the Unitarian Society in that town. Rev. Mr Edes of Eastport made the Introductory Prayer, read selections from the Scriptures, and presented the Right Hand of Fellowship. Rev. Mr. Barrett of Boston offered the Prayer of Dedication and Installation, and gave the charge. Rev. Mr Gannett of Boston delivered the Sermon and made the Concluding Prayer. The preacher's text was Titus i. 1,—"The faith of God's elect, and the acknowledging of the truth which is after godliness"—and his subject, "The sufficiency of the undisputed doctrines of Christianity, and their identity with Unitarianism." The church was full to overflowing, and not a few were obliged, for want of room, to go away. After the services, a sale of pews took place highly satisfactory to the society. In the evening of the same day, a discourse was preached by Mr Barrett; and on the evening of the following day, Mr Gannett addressed "The young men's society for moral improvement." Gratifying proofs were furnished both at Calais and at Eastport of the spread and efficacy of the incorrupt gospel in the eastern section of our country. God grant that all just desires of its friends may be fulfilled.

ORDINATION.—At Dorchester, on Wednesday 21st inst. Mr FRANCIS CUNNINGHAM, of this city, was ordained Pastor of the Second Unitarian Society in that place. Introductory Prayer, by Rev. Mr Capen, of Boston; Sermon by Rev. Mr Greenwood, of Boston, from Acts xi. 26,—"The disciples were called Christians first at Antioch;" Ordaining Prayer, by Rev. Dr Lowell, of Boston; Charge, by Rev. Professor Ware, Jr. of Cambridge; Right Hand of Fellowship, by Rev. Mr Putnam, of Roxbury; Concluding Prayer, by Rev. Mr Sullivan, of Keene, N. H. The services were solemn and impressive;—and a Hymn and several appropriate Anthems were excellently sung by a very numerous choir.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, reports were communicated from the Treasury Department, showing the amount of public money in the Bank of Alexandria at the time of its failure, stating the number and amount of transfer drafts which have been issued, and communicating the statements of the Bank of the U. S. and the deposite banks since the 1st of February. Remonstrances against the petition of John Ames were presented by Mr Prentiss, Mr Silsbee, and Mr Chambers. Various memorials on the subject of the removal of the deposites, were presented. The following resolution was offered by Mr Sprague:

Resolved, That the Commissioners under the late Treaty with France, be requested to communicate to the Senate the amount of the claims which have been presented to them; specifying the number of vessels and cargoes, the number of memorials, and distinguishing into classes those memorials which have been accepted, those which have been suspended, those which have been rejected for defects in form—those which have been rejected for defects in substance; and specifying the amount of principal and interest claimed by the memorialists in each class. Also, the number of cases that have been acted and adjudicated upon, distinguishing those that have been adjudged good from those that have been finally rejected.

The bill for the relief of certain insolvent debtors of the U. S. was ordered to a third reading. The bill appropriating $350,000 in aid of the construction of the Baltimore and Washington Rail-road, was passed, ayes 23, noes 20, after being so amended as to require that the mail shall be transported, free of charge.

In the House of Representatives, the day was occupied with the presentation of memorials.

The Speaker laid before the House a letter from Cornelius W. Lawrence, Mayor elect of New York, resigning his seat in the House.

In the Senate on Tuesday, memorials from Pittsburg and Columbia, Pa on the deposite question, were presented, the latter by Mr Webster. A memorial from the principal chiefs and delegates of the Cherokee nation, was presented by Mr Clayton. Mr Forsyth moved that it be not received; but the motion was rejected by a vote of 30 to 3. After the transaction of some other business of little importance, the Senate adjourned.

In the House of Representatives, the subject of the contested election in Kentucky was discussed during the day, but no question was taken, and the House adjourned.

In the Senate on Wednesday, May 21st, several memorials from different places respecting the state of the country were presented by Messrs. Clay, Leigh, McKean and Webster.

In the course of the debate, Mr Clay having denounced, as contrary to the spirit of the Constitution, the omission of the President of the United States to nominate to the Senate, for confirmation or rejection, the present Secretary of the treasury and other officers, though the Senate has been now nearly six months in session; Mr Webster rose for the purpose of showing the views on this subject entertained by the great first President of the United States, and practised upon by every Administration in this Government, up to the beginning of the present. For this purpose, Mr Webster quoted from the record the following:—

Message from the President of the United States, to the Senate of the United States.

UNITED STATES, Feb. 9, 1790.

Gentlemen of the Senate:

Among the persons appointed, during the last session, to offices under the National Government, there were some who declined serving. Their names and offices are specified in the first column of the foregoing list. I supplied these vacancies, agreeably to the Constitution, by temporary appointments, which you will find mentioned in the second column of the list. These appointments will expire with your present session, and indeed *ought not to endure longer than until others can be regularly made.* For that purpose, I now nominate to you the persons named in the third column of the list, as being, in my opinion qualified to fill the offices opposite to their names in the first. G. WASHINGTON.

In the House of Representatives, on Wednesday, the day was occupied in the consideration of the subject of a contested election, of Representative from Kentucky.

In the Senate on Thursday, various memorials were presented. Several bills were ordered to a third reading. Part of the day was spent in the consideration of executive business. The Senate adjourned until Monday.

In the House of Representatives, the following Message was received from the President.

WASHINGTON, May 21, 1834.

I lay before the House of Representatives a copy of a "Convention for the settlement of claims between the "United States of America and her Catholic Majesty," concluded on the 17th February last.

This convention has been ratified by me, agreeably to the Constitution, and will be immediately transmitted to Madrid, where it will doubtless be ratified by her Majesty. It is deemed proper to communicate the Convention thus early that provision may be made for carrying the first article into effect as soon as the ratifications shall have been exchanged, in order that our citizens may, with as little delay as possible, obtain the stipulated compensation. ANDREW JACKSON.

The use of the Hall was granted for a public meeting for the benefit of the Polish exiles. The subject of the Kentucky election was considered, until Mr Thomas asked leave to present the Report of the Committee on the Bank, which was presented, and made the order of the day for Tuesday of next week. Mr E. Everett presented a Report from the minority of the same Committee, which was made the order of the day for the same day. Some discussion having arisen respecting the number of copies of both, which should be printed, a motion to adjourn was made, which was rejected, but, being soon after renewed, prevailed, and the House adjourned to Monday.

GENERAL INTELLIGENCE.

Arrival of the Potomac.—The United States Frigate Potomac, bearing the broad pendant of Com. John Downes, arrived in this harbor on the 23d inst. from the Pacific Ocean, via Rio de Janeiro—having sailed from Valparaiso, Chili, 9th Feb. and Rio 9th of April.

The officers and crew, generally speaking, are in good health; more especially so, when it is considered that the ship has just completed a voyage, longer and more arduous than had previously been performed by any Frigate in our Navy.

The Potomac having circumnavigated the globe, and crossed and recrossed the equator six times, she has encounted dangers of navigation, unknown in ordinary voyages. The men have been exposed to disease and pestilence in the most insalubrious regions of the earth; and shared, besides, the risks of war, in the assault and capture of the Malay forts. Yet the ship has been safely navigated throughout, no casualty of any moment having occurred during the cruise; and the degree of mortality has been even less than usual on board vessels of war, only twenty seven having died, (including those killed in battle at Quallah Battoo,) out of about 500 souls on board.

The National Intelligencer of Saturday, say, we have no account to give of the proceedings of Congress yesterday, neither House having sat. Nor will either House sit to day. The apartments of the two Houses are undergoing cleansing and purification; and the members are, for the most part, dispersed—a portion having gone down the river to attend the Jubilee at Jamestown, (the first settlement of the White Man in Virginia)—a larger portion having gone up the Chesapeake and Ohio Canal, on a visit to Harper's Ferry, and no small proportion of them having betaken themselves to Baltimore, on business, or pleasure of one kind or other. It is thought the two Houses will hardly muster strong again before Tuesday.

Colonization.—The Colonization Society of New-York have resolved to raise the sum of two thousand dollars, and place the same at the disposal of the parent society, towards furnishing the supplies now urgently required in the Colony of Liberia, and which are to be shipped, if the means of purchasing them can be obtained, by the Jupiter which is to sail again for Africa in about a week.

The New York Board of Brokers on Friday last voted a donation of one hundred dollars to the Colonization Society, to be expended in the colonial supplies to be shipped by the Jupiter.

The Editors of the National Intelligencer make the following comment on the report of the minority of the Bank Committee.

It contains a discussion of the power of the Committee, as understood by the minority, and the reasons which led them to dissent from their colleagues, in their demand to have the books of the Bank carried out of the banking house, or there submitted to inspection, except according to the requirement of the charter. The minority of the Committee have urged that, under the circumstances of the case, they did not feel themselves warranted in calling upon the Bank, voluntarily to cooperate in an inquisition, of which the object was directly or eventually to criminate its Directors and officers; and that, in insisting that the inspection of the books should be confined within the limits of the charter, the Committee of the Board of Directors was guilty of no contempt of the House. The paper is one of great ability, and will we are sure carry conviction to every mind capable of considering the subject dispassionately.

The Middlesex Co. Temperance Society will hold its annual meeting on Tuesday June 10th, at Concord in Rev Mr Wilder's meeting house, at 10 o'clock A. M. An address will be delivered in the afternoon. The several town societies in the county are earnestly requested to send a suitable number of delegates to the proposed meeting. FRANCIS HILLIARD, *Sec'y.*

CONGREGATIONAL SOCIETY IN HAVERHILL.—We understand that Rev. Mr Gage, of Nashua Village N. H. has received a unanimous invitation from the Congregational Society in Haverhill to become their pastor.

MARRIAGES.

In Dorchester, 25th inst. by Rev. Mr Cunningham, Mr Eleazer J. Bispham to Miss Mary E. daughter of R. P. Tolman, Esq.

In Charlestown, on Thursday morning last, by Rev Mr Walker, Mr Amos B. Darling, merchant, of Bucksport, Me. to Miss Caroline, daughter of Tho's Hooper, Esq.

In Brighton, on Thursday morning, by Rev Mr Austin, Winslow Wright, Esq. of Boston, to Miss Jane, daughter of the late Thomas Melville, Esq. of Boston.

In Provincetown, Mr John Stone, Jr. to Miss Olive Smith.

In Sterling, Mr Henry G. Terry, of this city, to Miss Mary Houghton, of S.

In Medway, Mr Venus Bullard to Miss Mary F. Morse.

In Salem, Stephen P. Webb, Esq. to Miss Hannah H. B. Robinson, daughter of Nathan R. Esq.

In Beverly, Mr Joseph Abbot to Miss Elizabeth Foster.

In Springfield, Rev. Charles Bartlett, of Andover to Miss Emeline D. Lamphear.

DEATHS.

In this city, Mrs Lucy Channing, formerly of Newport, R. I. 82; Samuel P. son of Mr Wm. Putnam of Salem, 17 1-2 years; Mrs Fanny S. wife of Mr Seth Thaxter, 29.

In Charlestown, Mr Samuel Adams, formerly of Kingston, 23; Laura M. widow of the late John Brazer Davis, Esq.

In Roxbury, Mrs Rebecca, wife of Capt. Amasa Gay, 60.

In Medford, on Monday morning, 5th inst. after two days illness of scarlet fever, Miss Rebekah Thwing Furness, youngest daughter of William Furness, Esq.

In New York, Susan P. wife of Rev. Wm. Adams, and daughter of Thatcher Magoun, Esq. of Medford, aged 27.

RARE THEOLOGICAL WORKS. The Subscribers have on sale, low, one copy of each of the following works:

Priestley's Theological Repository, 6 vols.
Sermons, by Rev. Geo. Walker of Manchester, (Unitarian) 4 vols.
Lindsey's Sermons, 2 vols.
Butt's Sermons.
Schleusner's Lexicon of the New Testament.
May 31. RUSSELL, ODIORNE & CO.

COLLECTION OF MONEY.

[By personal application, at a reasonable commission, without recourse to litigation, except when absolutely necessary, then at the request of the creditor.]

THE Subscriber would inform his friends and the public, that he has taken an Office *No.* 31, *Cornhill*, and offers his services to collect all manner of bills and demands, to solicit subscriptions for valuable publications, and benevolent objects, and to attend to other business of a similar character.

The Subscriber having had much successful experience during the last five years as a collector of bills and demands, and a solicitor of subscriptions for various works in different parts of the Country, would suggest to persons having claims on others in Boston, New York, Philapelphia and Baltimore, and their vicinities, the expediency of placing them in his hands for collection, whether they are considered good, bad, or indifferent.

Any publisher, having demands on persons in the county of Worcester, or its immediate vicinity, and desiring the collection of the same, can have them attended to if handed in before the 5th of June.

J. CUTTS SMITH.

Refer to
CARTEE, HENDEE & Co.
S. E. SEWALL, Esq, 21, State Street.
WM. PEIRCE, No. 9, Cornhill.
BRADFORD SUMNER, Esq., 20, Court Street.
May 31.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by
May 31. S. G. SIMPKINS.

ARTISTS' EXHIBITION OF PAINTINGS.

THE Clergy and others who may be visiting the city, Election week, are respectfully informed that they may enjoy a very pleasant hour at Harding's Gallery, School street, where are now to be seen a large number of splendid paintings, the productions of Boston Artists. Admission 25 cents, children half price.
May 31.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1.35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*
Templeton, May 10th 1834.

LIBERAL PREACHER FOR APRIL.

JUST published, at 134 Washington St. The Liberal Preacher for April 1834. containing two Sermons by Rev. E. S Goodwin of Sandwich,—"Religion a personal concern," and "No Rest on Earth."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as "the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO. School Book Publishers, Boston Bookstore, No. 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School books generally; and keep on hand large quantities of the most approved kinds now in use in New England, among which are

Reading.—Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, twenty one thousand copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania.

Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books will be supplied on the most favorable terms.

RUSSELL, ODIORNE & CO.
School Book Publishers.
may 17.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, *West Cedar Street.*

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

PUBLIC NOTICE.

B. H. GREENE, 124 Washington St. agreeably to notice in last weeks' paper would inform all interested that he has now on hand a most complete assortment of books for juvenile libraries, selected and recommended by individuals who are active and interested in the cause of Sunday schools; the books will be sold sufficiently low, in order to satisfy as far as possible the condition of churches in the country. His constant attention to this business, he hopes will secure him patronage.

The following manuals are recommended to the attention of all, and are published as above.

Allen's questions on the Evangelists, parts 1 and 2, comprising the discourses and parables of our Lord.
Geneva Catechism part 3.
Worcester association Catechism,
Carpenter's Catechism,
Channing's Catechism,
Watts' shorter Catechism,
Abstract of Bible history,
Adams' letters on the gospel,
Field's questions, revised by Palfrey,
Youth's book of natural theology,
Nichols' natural theology,
Harmony of the Gospels,
Boston Sunday school hymn book,
Forms of devotion, for opening and closing school

Also;

Allen's questions, on the Acts, in press and will appear in a few days.

The following new and good books since last year's catalogue have been published.

Atlantic tales,
Berquin's Children's Friend,
Book of the atmosphere,
Children's Holiday book,
Do. Budget,
Do. Pastime,
Do. Fireside.
Do. Miscellany,
Cowslip and Daisy.
Evening readings in history,
Flowers of Instruction,
I am afraid there is a God,
Juvenile Repository 3 vols out,
Keeper's travels new edition,
Life of Howard,
Life and Genius of Johnson,
Life of St Paul,
Martineau's Devotions,
My adventures,
Pious thoughts, by a Lady of Boston,
Parley's Magazine, bound,
" Bible stories,
" China,
" Poetry,
" Every day book,
Village choir,
Vegetable World,
Woodland Cottage,
Sadoc and Miriam, etc.

B. H. G. will be happy to supply any who may see fit to call on him, or supply those who cannot come to the city, by having selected for them any amount they may choose to order, and those not desired will be exchanged for others. 3t May 17

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books; among them are the following which are offered *at Reduced Prices.*

Christ and Christianity, by W. J. Fox.
Christian morality, by do.
Channing's sermons.
Worcester's last thoughts.
do. on the atonement.
Norton's reasons.
Whitman's letters.
do. sermons.
Beard's family sermons and prayers.
Martineau's works.
do. Devotional exercises.
Brooks' and Sewall's family prayers.
Griesbach's Testaments.
Harmony of the gospels.
Locke on the Epistles.
Ware's life of the Saviour.
do. sermons.
do. on the formation of Christian character.
Tucker's light of nature.
Scriptural Interpreter, 3 vols. by E. S. Gannett.
Christian's manual.
Bible stories for children.
Abstract of Bible History.

Also for sale as above,

Abbott's mother at home.
Child at home.
Family at home.
Young christian.
Allen's questions pt. 1 & 2.
Boston Sunday school Hymn book.
Forms of devotion for Sunday schools.
Letters on the gospel.
Ware's Sunday library.
Nichol's Natural Theology.
Life of St. Paul.
Worcester's, Channing's and Carpenter's Catachism &c. &c

Sunday school libraries, supplied on very reasonable terms.

In press, (to be published in a few days.)

Views of *Christian Truth, Piety and Morality*, selected from the writings of Dr. Priestley, with an introductory notice of his life and character. By Rev. Henry Ware Jr.

L. C. BOWLES, Agent, 141 Washington street opposite the Old South. May 24.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L'Enfant Nouvean Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

LETTER PAPER AND PENS just received a good supply of letter paper,—part of which is neatly done up in half reams, for sale at low prices. Also Gills superior LUNAR PENS.
May 24. S. G. SIMPKINS, Court street.

WARE'S Sunday Library, Vol. 3. The Holy Land and its Inhabitants. By S. G. Bulfinch. Just received by L. C. BOWLES, Agent, 141 Washington street. may 10.

POETRY.

FOR THE CHRISTIAN REGISTER.

ECCLESIASTES, CHAPTER 12th.

Remember now thy Maker,
In the season of thy youth,
While thy limbs are full of vigor,
And thy soul of love and truth;
While the days of evil come not,
Nor the years when thou shalt say,
I have no pleasure in them,
As they swiftly glide away.

While the sunlight is not darkened,
Ere the moon and stars grow dim,
While no gloomy cloud hangs o'er thee,
Lift up thy thoughts to him;
And while yet there is about thee
Not a sign of death's dark hour,
While thine eyes have all their brightness,
And thy voice hath all its power;

While thy courage doth not fail thee,
Nor thy strength doth yet decline,
While the day in all its glory,
Still around thy path doth shine,
Ere like the snowy blossoms
On the almond's waving bough,
Are the thin and scattered tresses,
That float around thy brow;

While quick and firm as ever
Is thy step upon the mountain,
While the wheel is at the cistern,
And the pitcher by the fountain;
Ere thy doom hath yet gone forth,
Or the fatal word is spoken,
Ere the silver cord be loosened,
Or the golden bowl be broken;

Remember thy Creator,
In the morning of thy days;
Oh! think of him with gladness,
And speak of him with praise;
So shalt thou feel no terror,
When the dust to earth is borne,
And unto God who gave it,
The spirit doth return.

C. G. G.

Saturday evening, April 19th, 1834.

MARRIAGE HYMN.

BY MRS. L. H. SIGOURNEY.

Not for the summer's hour alone,
When skies resplendent shine,
And youth and pleasure fill the throne,
Our hearts and hands we join;
But for those stern and wintry days,
Of sorrow, pain and fear,
When heaven's wise discipline doth make
Our earthly journey drear.

Not for this span of life alone,
Which like a blast doth fly,
And as the transient flowers of grass
Just blossom, droop and die;
But for a being without end,
This vow of love we take.
Grant us, O God, one home at last,
For our Redeemer's sake.

MISCELLANEOUS.

NEW MARRIAGE LAW,

Passed at the last session of the Legislature.

An Act for the orderly Solemnization of Marriages.

Section 1. *Be it enacted*, &c. That every Justice of the Peace within his jurisdiction, and every Minister of the Gospel within the Commonwealth, who has been ordained according to the usage of his denomination, and who is resident therein, be and they are hereby authorized and empowered to solemnize marriages between persons who may lawfully enter into that relation, when either of the persons to be married belongs to, or is resident within, the jurisdiction of said Justice or Minister; but all such marriages shall be solemized in the City, Town or District in which the persons solemnizing the same may reside, or within the City, Town or District in which one or both of the persons to be married may reside.

Section 2. *Be it further enacted*, That all persons desiring to be joined in marriage, shall have their intentions of marriage published at three public religious meetings, on different days, at three days distance at least from each other exclusively, in the City, Town or District wherein they respectively dwell, or shall have such their intentions of marriage posted up, by the Clerk of such City, Town or District wherein they respectively dwell, for the space of fourteen days in some public place, within the same City, Town or District, plainly written, and shall also produce to the Justice or Minister, who may be desired to marry them, a certificate of such publishment, under the hand of the Clerk of such City, Town or District respectively, and also that the intentions of marriage have been entered with him fourteen days prior to the date of such certificate; and when a male under twenty-one years, or a female under eighteen years, is to be married, the consent of the parent, guardian or other person under whose immediate care or government such party is, if within the Commonwealth, shall first be had to such marriage. And in case the parties, or either of them, live in a Town, District, or other place where there shall be no Clerk, then publishment shall be made in manner aforesaid, in a City, Town or District next adjoining, and the certificate from the Clerk of such adjoining City, Town or District of such publishment, and of the entry of their intentions of marriage as aforesaid, shall be produced as aforesaid, previous to their marriage.

Sec. 3. *Be it further enacted*, That if at any time, the bands of matrimony between any persons shall be forbidden, and the reasons thereof assigned in writing by the person forbidding the same, be left with the City, Town, or District Clerk, he shall forbear issuing a certificate as aforesaid, until the matter shall have been duly inquired into and determined before two Justices of the same County, quorum unus: *Provided*, The person forbidding the banns, shall within seven days after filing the reasons as aforesaid apply unto two Justices as aforesaid, and procure their determination thereon, unless the said Justices shall certify unto the said Clerk, that a further time is necessary for their determination on the reasons filed; in which case the Clerk shall forbear issuing a certificate, until the time then certified to be necessary shall expire, unless the Justices shall sooner determine, according to whose determination the Clerk shall govern himself therein; and if the said Justices shall determine that the reasons assigned by the persons forbidding the said banns were not supported by the laws of the Commonwealth, then the person so forbidding shall pay all the cost that may have arisen in consequence of such objection, and issue execution accordingly.

Sec. 4. *Be it further enacted*, That if any person shall deface or take down any publishment in writing, posted up as aforesaid, before the expiration of the fourteen days, he shall upon conviction thereof, forfeit and pay a sum not less than two, or more than twenty dollars, to the use of the persons who shall prosecute therefor. And if any Justice of the Peace, or Minister shall, otherwise than is expressly allowed and authorized by this Act, join any persons in marriage, they shall upon conviction thereof, severally forfeit and pay a sum not less than fifty, nor more than one hundred dollars, one moiety thereof to the use of the County wherein the offences may be committed, and the other moiety to the use of the person who shall prosecute therefor, and in case any person whatever not authorized and empowered to solemnize marriage by this Act, shall join any persons in marriage, and be convicted thereof in any Court of competent jurisdiction, upon presentment or indictment, he shall be imprisoned in the common jail or confined to hard labor for a term not exceeding six months, or pay a fine of not less than fifty, nor more than two hundred dollars, to the use of the Commonwealth, at the discretion of said court.

Sec. 5. *Be it further enacted*, That every Justice and Minister shall make and keep a particular record of all the marriages solemnized before them respectively; and in the month of April annually shall make a return to the Clerk of the City, Town or District in which he resides, of a certificate containing the Christian and surnames, and places of residence, of all the persons joined in marriage, by them respectively, within the year last past, and also the time when, and the name of the City, Town, or District, in which such marriages were respectively solemnized; and when neither of the persons married belongs to, or is resident in the City, Town, or District, in which such Justice or Minister resides, then such Justice or Minister shall also make a like return of a certificate to the Clerk of the City, Town or District in which one or both of the persons married may reside, within thirty days from the solemnzation of the same. And any Justice or Minister who shall neglect to make such returns, shall, upon conviction thereof, before any Court of competent jurisdiction in the county in which he resides, forfeit and pay for each neglect a sum of not less than twenty nor more than one hundred dollars, at the discretion of said Court, one moiety thereof to the use of said County, and the other moiety to the use of the person who shall prosecute for the same; and every City, Town or District Clerk shall duly and seasonably record all marriages so certified to him as aforesaid.

Sec. 6. *Be it further enacted*, That all marriages which have been or may be solemnized among the people called Quakers or Friends, in the manner and form used and practised in their societies, shall be good and valid in law, any thing in this Act to the contrary notwithstanding. And the Clerk or keeper of the Records of the meeting wherein such marriages shall be solemnized, shall in the month of April annually, make and deliver to the Clerk of the City, Town or District in which such society usually meet and worship, a certificate of all marriages solemnized therein during the year then last passed, as in the fifth section of this Act is provided, under the penalty of not less than twenty or more than one hundred dollars for each neglect, to be recovered in the manner and to the uses as in said fifth section is provided.

Sec. 7. *Be it further enacted*, That all marriages between persons who might lawfully enter into that relation, heretofore so emnized by any Justice or Minister, be and they hereby are confirmed and made valid in law, although such Justice and Minister may have exceeded his authority or jurisdiction.

Sec. 8. *Be it further enacted*, That "An Act for the orderly solemnization of marriages" (except the seventh section thereof,) passed June twenty-second, in the year of our Lord one thousand seven hundred and eighty six; also "An Act repealing a certain clause of An Act for the orderly solemnization of marriages," passed June fifteenth, in the year of our Lord one thousand seven hundred and ninety-five; also, "An Act for the orderly solemnization of marriages," passed January twenty-seventh, in the year of our Lord one thousand eight hundred and eighteen; also An Act in explanation of An Act for the orderly solemnization of marriages, passed February twentieth, in the year of our Lord one thousand eight hundred and eighteen, and also "An Act in further addition to the Act for the orderly solemnization of marriages," passed February twelfth, in the year of our Lord one thousand eight hundred and twenty-one be, and they are hereby repealed. *Provided however*, That all marriages confirmed by, or solemnized in pursuance of the provisions of these Acts, be ratified and confirmed.

Sec. 9. *Be it further enacted*, That no Minister who has unintentionally violated the laws now in force for the solemnization of marriages, shall be subjected to any penalty or punishment for that cause.

Sec. 10. *Be it further enacted*, That the provisions of this Act shall go into operation on the first day of May next.

Approved by the Governor, April 1, 1834.

The more we love God, the more we shall love his commandments.

OF PEACE.

It was a very proper answer to him who asked, why any man should be delighted with beauty? that it was a question that none but a blind man could ask; since any beautiful object doth so much attract the sight of all men, that it is in no man's power not to be pleased with it. Nor can any aversion or malignity towards the object irreconcile the eyes from looking upon it; as a man who hath an envenomed and mortal hatred against another who hath a most graceful and beautiful person, cannot hinder his eye from being delighted to behold that person, though that delight is far from going to the heart, as no man's malice towards an excellent musician can keep his ear from being pleased with his music. No man can ask how or why men come to be delighted with peace but he who is without natural bowels,—who is deprived of all those affections which can only make life pleasant to him. Peace is that harmony in the state that health is in the body. No honor, no profit, no plenty can make him happy who is sick with a fever in his blood, and with defluctions and aches in his joints and bones; but health restored, gives a relish to other blessings, and is very merry without them: no kingdom can flourish or be at ease in which there is no peace,—which only makes men dwell at home and enjoy the labor of their own hands, and improve all the advantages which yield no comfort where there is no peace. God himself reckons health the greatest blessing he can bestow upon mankind, and peace the greatest comfort and ornament he can confer upon states, which are a multitude of men gathered together. They who delight most in war are so much ashamed of it, that they pretend to desire nothing but peace,—that their heart is set upon nothing else. When Cæsar was engaging all the world in war, he wrote to Tully, "There was nothing worthier of an honest man than to have contention with nobody." It was the highest aggravation that the prophet could find out in the description of the greatest wickedness, that "the way of peace they knew not;" and the greatest punishment of all their crookedness and perverseness was, that "they should not know peace." A greater curse cannot befall the most wicked nation than to be deprived of peace. There is nothing of real and substantial comfort in this world but what is the product of peace; and whatsoever we may lawfully and innocently take delight in, is the fruit and effect of peace. The solemn service of God, and performing our duty to Him in the exercise of regular devotion, which is the greatest business of our life, and in which we ought to take most delight, is the issue of peace. War breaks all that order, interrupts all that devotion, and even extinguisheth all that zeal which peace had kindled in us; lays waste the dwelling place of God as well as of man; and introduces and propagates opinions and practices as much against Heaven as against earth, and erects a deity that delights in nothing but cruelty and blood. Are we pleased with the enlarged commerce and society of large and opulent cities, or with the retired pleasures of the country? do we love stately palaces and noble houses, or take delight in pleasant groves and woods, or fruitful gardens, which teach and instruct nature to produce and bring forth more fruits, and flowers, and plants, than her own store can supply her with? All this we owe to peace; and the dissolution of this peace disfigures all this beauty, and, in a short time, covers and buries all this order and delight in ruin and rubbish. Finally, have we any content, satisfaction, and joy in the conversation of each other, in the knowledge and understanding of those arts and sciences which more adorn mankind than all those buildings and plantations do the fields and ground on which they stand? even this is the blessed effect and legacy of peace; and war lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other under the cursed jurisdiction of drums and trumpets.—*Lord Clarendon.*

ANCIENT AND MODERN REPUBLICS.

The decline and fall of the ancient Republics is often adduced to show the certain issue of our own. Although there is a similitude between the forms of modern republics and ancient ones, the inferences drawn from their example are not altogether conclusive. The same ends do not always follow out the same means. Human nature is the same now as it was 2000 years ago, but society is changed, men are not actuated by mere animal impulses, and the mind is under almost universal cultivation. The same heterogeneous materials are not to be found in modern days either, which were swayed and corrupted by the exciting eloquence or powerful rewards of the ancient orators. We have systematic employment for our citizens which was unknown to the populace of other republics. Labor and industry, now is warmly commended. In other days it was thought degrading and was left for captives taken in contests with neighboring republics, who were denominated slaves. The city of Athens contained 84,000 free citizens and 400,000 slaves, or captives. The former unoccupied by any pursuit, unenlightened by education and free schools, without the aid of the printing Press, Religion, or moral responsibilities which kept them from debasement, were the most suitable subjects of popular influence and degrading submission.

We are situated differently and are operated upon by other influences and in different ways. The citizens of this republic are not an uneducated rabble, ready for anarchy and strife, and civil war. There is no *caste* in society which degrades one class of citizens into mere creatures of use, and elevates another by birth to a situation unapproachable, above them. Talents have their influence here and industry its reward. Our government itself is so differently constituted, that all power is not concentrated with a Senate, nor in the hands of one man. That legislative body which creates laws cannot execute them, and that power which decides upon their character has not a creative faculty within itself. We have soil, government, the Press, personal cultivation, religious institutions, moral laws, free schools and almost every thing beyond what the ancients had. Every thing is in our favor. We have their experience also, and their admonitory example to make us true to ourselves and a happy and prosperous people.

Northampton Courier.

Office Seeking. Who are the less proper to hold this, or to have that; to precide here, or advise there; to be absent from this place, or present at that? Generally speaking, those are the least proper to obtain these ends, who most desire them. Who desires to hold preferment, more than the professing pluralist, or to have more than the pretended patriot; and who deserves them less? Who wishes to preside in the Senate, more than the sycophant; or to advise at the council, more than the knave? Who wishes to be absent from the trial, more than the criminal; or to be present at the plunder, more than the thief? For that wealth, power, or influence, which are desired, only that they may be *properly* applied and exerted, are not usually those which are most vehemently desired; since such an application of them cannot be a profitable task; but must be a troublesome, and may be a thankless one. Therefore when we see a man denying himself the common comforts of life; passing restless days, and sleepless nights, in order to compass something where the *public* good is the apparent motive, we may always venture to pause a little, just to consider whether *private* good may not be the real end.—*Lacon.*

Pins.—A statute, passed in 1545, concerning pins, indicates that such as are now used by ladies, are of recent invention. The act says, that "no person shall put to sale any pinnes but only such as shall be double-headed, and have the head soldered fast to the shank of the pinne, well smoothed, the pointe well and round filed, cauted, and sharpened." Now the labor of making pins after this manner, as it must have made them much more expensive, shows the novelty of the invention, which probably had been but lately brought from France. The inconveniency of the make of those pins, naturally set our people on improving so tedious and clumsy a manufacture; for in about three years time, they fell into the present ingenious and expeditious manner of making them. Before the invention of these brass pins, there were many ingenious and pretty devices, for the convenience of the dress and ornament of both sexes, such as ribbons, loop-holes, laces with points and taps, clasps, hooks and eyes, and skewers made of brass, silver and gold. From the last it is very probable, that pins proceeded; being no other than smaller, and more convenient and delicate skewers.—*Annals of Commerce.*

Dancing.—"I am an old fellow," says Cowper, in one of his letters to Hurd, "but I had once my dancing days, as you have now; yet I could never find that I could learn half so much of a woman's character by dancing with her, as by conversing with her at home, where I could observe her behavior unobserved, at the table, at the fireside, and in all the trying circumstances of life. We are all good when we are pleased; but she is the good woman who wants no fiddle to sweeten her."

NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May.

CONTENTS.

Observations relative to the Execution of Major Andre.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The Slain Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIV. XV. XVI.
My first Dining out.
Suicide Pond.
Black Hawk.
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
Our File.
Politics and Statistics.

BIBLICAL REPERTORY.

THE Biblical Repertory is puplished quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore J. W. Tilyard.
Boston Mass. Messrs. Crocker & Brewster, Booksellers.
New York, J. P. Haven, Bookseller, and S. Brown, Office of the Seamen's Friend, 82 Nassau Street.
Albany, N Y W. C. Little, Bokseller.
Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.
New Brunswick, N J Rev. J. H. Jones.
Pittsburgh, Pa. John I. Kay & Co. Booksellers.
Union Seminary, Prince Edward county Va. The Librarian.
Natchez, Miss Rev. Benjamin Chase

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for May, 1834. New Series.

CONTENTS.

Priestley's Life and Correspondence.
Phillis Wheatley's Poems.
Spirit of the Hebrew Scriptures.
The saviour's Sufferings.
Combe's System of Phrenology.
Sadoc and Miriam
Prison Discipline Report.
Dr Worcester's Last Thoughts.
Notices and Intelligence.—McLellan's Journal; De Sacy's Principles of General Grammar; Putnam's Sermon on the Death of the Rev. Eliphalet Porter, D. .; Newell's Two Discourses; Palfrey's Sermon; Obituary Notice of Stephen Higginson, Esq.

HISTORICAL PARALLELS,

A NEAT 18mo volume, gives a great variety of events in history which took place at the same time.

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History of the New Zealanders, prepared under the special direction of the London Society for the Diffusion of Useful Knowledge, with numerous illustrative engravings.

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May 3. 121 Washington st.

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FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

BOOKS FOR SUMMER SCHOOLS.

RUSSELL, ODIORNE & CO School Book Publishers, keep constantly on hand, in quantites, all the most esteemed School Books now in use in New England, among which are.

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Arithmetic.—Emerson's First and Second Parts of the North American Arithmetic—now used in the Boston Schools, and too well known in all parts of the United States, to require comment.

Geography.—Blake's new universal Geography, printed in imperial octavo size, so as to admit of the maps being bound into the volume: price of the whole complete 87 1 2 cts.

History.—Worcester's Epitome of History and Charts, Allen's Easy Lessons in Geography and History, Parley's History of Greece and Rome.

Astronomy.—Worcester's young astronomer, Wilkins' astronomy.

Drawing—Fowle's Introduction to Linear Drawing, Varley's Treatise on Perspective.

School Committees, and Teachers who supply Schools with Books will be furnished with the above, or any other School Books in any quantities, on the most reasonable terms, by calling at our store, where Catalogues may be obtained gratis, and also any of our School Books for examination.

RUSSELL, ODIORNE & CO.
School Book Publishers,
may 17. 134 Washington street.

SALEM CONTROVERSY.

B. H. GREENE. 124 Washington Street has on hand a few complete sets of the pamphlets of "A Unitarian" in the late controversy with "A Lover of Cudworth and Truth." may 24.

THE LOOM AND THE LUGGER.

THIS day Published, by L. C. BOWLES 141 Washington Street *The Loom and the Lugger*, Part 2d By Harriet Martineau. may 24.

SACRED MELODIES.

JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

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A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.

May 17. 6w

PIOUS THOUGHTS.

PUBLISHED this morning by B. H. GREENE 124 Washington St., *Pious Thoughts*, by a Lady of Boston. 3t May 17.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9 —Familiar Letters on the Old Testament —On the Antediluvian history.—Explanation of 1 John iii 9 — On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.

May 17.

THE NEW JERUSALEM MAGAZINE FOR MAY 1834.

UST published by CLAPP & BROADERS 11 School street.

CONTENTS.

Discourse from Psalm CXI. 10.
Freedom.
On the Human Form and the correspondence of natural things to spiritual.
Imagination.
Swedenborg's "Animal Kingdom."
Dialogues concerning the Doctrines and truths of the New Church No. 2
Distinctive Qualities of Seeing and Hearing, considered in relation to the reception of truth.
Progress of social Disorganization.

may 10.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J DOWE, 120 Washington Street. 6t April 12.

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